

10 THE TURKS OF CENTRAL ASIA

121 essential than the linguistic one, uniting Central Asia with Constantinople.¹

• 103 A brief review of the Pan-Turanian programme will be necessary before approaching the main object of this essay, i.e. the study of the Eastern or Central Asiatic Turks. The term Central Asia, in accordance with Humboldt's definition, embraces the area lying between the Himalayas and the Altai Mountains, the Caspian Sea and Khingan Range. As far as the Western or Osmanly Turks are concerned, they are dealt with in several recent publications, namely, Sir William Ramsay's *The Intermixture of Races in Asia Minor* (Oxford University Press, 1916), Professor H. A. Gibbon's *The Foundation of the Ottoman Empire* (Oxford University Press, 1916), Lord Eversley's *The Turkish Empire: its Growth and Decay* (Fisher Unwin, 1917), and *Le Problème Turc*, by Count Léon Ostroróg.² Though not dealing primarily with the racial question, these books give a vivid picture of the variety of races living under Osmanly (Ottoman) government, and of the artificiality of the ties that unite them. Sir William Ramsay further tells us how the Osmanly government has tried to develop feelings of unity and patriotism among its subjects on the ground of the common participation in the Islamic religion. But Pan-Islamism—Islam not being exclusively the property of the Turks—would in itself hardly serve to strengthen the position of the Turkic elements of the empire against Arabian and
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 other elements.

¹ Since these pages were written the British advance in Asiatic Turkey, together with the situation produced by the Russian Revolution, has led the German-Osmanly diplomatists to revise some details of their programme. See Appendix B.

² An English version of this work, entitled *The Turkish Enigma*, in Winifred Stephens's translation, has just been announced by Messrs. Chatto & Windus.

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669 It would seem that
186 the prolongation of the Russian chaos would encourage the congregation of the Turkic elements, if the disassociation from the other people of the once Russian Empire was their aim. But so far neither the 'All-Russian Mahometan Congress' nor 'Mahometan Regional Councils' separate themselves from the general problems of Russia, even though they express interest in the Mahometans abroad, and the majority favour some kind of federal form of government. The Turkic population of Russia is not more uniform in political opinion than the Slavonic or Finnic branches; and so, the reactionary portion of them guided by Mullahs, and on the whole less affected by the Russian and more by the Central Asian culture, form an opposition to the Mahometan federalists.

The term Turanian.

● 103 The term 'Turan', from which Turanian is derived, is so Asiatic that we do not find it in the Greek authors, though the fact that it occurs in the *Avesta* in the form Tura points to its ancient origin.

779 It is said in the *Avesta* that Thraetona had three sons, Airya (Arya), who received as his portion Iran; Sairima, who received the western lands; and Tura, to whom fell the oriental lands. Again, Tuirya (Turya) is used in the *Avesta* as an epithet applied to the countries now called Turanian.¹ The people of Tuirya are spoken of as enemies of the people of Airya. Another
538 reference is found in the epic of the Persian poet Firdusi, the Shāh Naméh dating from the tenth century

¹ E. Blochet, 'Le Nom de Turc dans l'Avesta', *J. R. A. S.*, 1915, pp. 305-9.

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A.D.; a prominent figure in this work, the Turkic Khan Afrāsiyāb, is said to have reigned over Tura in the sixth century B.C., and to have been the great foe of Iran.¹ In this poem Turan is placed in the north of Iran. 538

The name Turan is very often given to the region otherwise called Tartary. Neither of these names is known to the Asiatic Turks, but curiously enough Turan occurs as a clan-name among the Turkic tribe of Sagai, the tribe least mixed with Finnic and Samoyedic people of all the so-called 'Tatars' of Siberia. The Turkic state of Siberia, conquered by the Khan Kuchum in the sixteenth century, is often called also the Turan state, but this name is derived from the name of the River Turu, on the banks of which the town Chingi-Tura (now Tiiumien) was erected by the Beg Chingi in the fourteenth century.² 103

Like the term Aryan, 'Turanian' is used chiefly as a linguistic term, equivalent to 'Ural-Altaic' linguistic group.³ The use of this linguistic term for the designation of a racial group is no more satisfactory than the use of the linguistic term 'Aryan' in the same sense. But still more unscientific is it to apply this adjective to things Turkish, for the Tungusic and the Mongolic languages have just as much right to be called Turanian as the Turkic. However, 'Turanian', not unlike 101

¹ Skrine and Ross, *The Heart of Asia*, p. 115.

² P. M. Golovacheff, *Siberia*, Moscow, 1914, p. 35.

³ Although the term Turanian is now generally applied to the Ural-Altaic languages (Turkic, Tungusic, Mongolic, Samoyedic, and Finnic), it will be remembered that some linguists, for instance Max Müller, give to the Ural-Altaic group the name of North Turanian as against the South Turanian group (Tamulic, Gangetic, Lohitic, Taic, and Malayic) (Max Müller, *Lectures on the Science of Language*, London, 1861, p. 322). 197

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adopted the name of the mountain Durkō as a tribal 000 name.

There seems to be some confusion as to the geo-103 •
graphical position of the mountain thus connected with the rise of the Durkō, Tu-kiu, or Turks. Professor Parker¹ places it not far from the city of Shan-tan in the modern province of Kan-su, which in the sixth century was called Kin-shan, i.e. 'Golden Mountains'. But the birthplace of the Turks is usually held to be the Altai Mountains, which are also called Kin-shan. Since when we first hear of the Turks they are expert metal-workers, it would seem that the Altai, with its incomparable mineral wealth, is more likely to be the Kin-shan of the Chinese sources. All modern archaeological and ethnological investigations support this view.

At the end of the fifth century the Tu-kiu became 175
very prosperous, probably thanks to their metal industry and the richness of the mountains near which they settled, and in A.D. 530 their prince Tumen (Tumin) threw off the yoke of the Jwen-Jwen and soon subjugated all the Turkic states of Central Asia to himself, adopting the title of Il-Khagan.² For a short time—

¹ Parker, *op. cit.*, p. 178.

² It would seem that the title Khagan (Khan), usually so closely 643
associated with the Turks, and occurring in the Turkic inscriptions 177
of the Orkhon, is not Turkic, but Tungus. But this hypothesis of Blochet holds good only if it be assumed that the Jwen-Jwen were Tungus, and that Tumen used their title after taking the hegemony in Central Asia from them. The title used by the chiefs of the Huns was Chab-gu, and at the time when the Huns were at the height of their power the chiefs of the Jwen-Jwen Tungus adopted the title Chab-gu, until at the beginning of the fifth century they were strong enough to impose on other people their own title of Khagan, which was taken up by Tuimien in 552 (Blochet, *op. cit.*, p. 305).

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- 103 The Russians who first colonized this country² from the north took up the name Yenisei from the Tungus, whom they met first; they came in contact with the Southern Turks only after they had subjugated the Tungus. But even now, in the upper Yenisei region, the Yenisei is known as the Ulu-Kem, which again is formed by the junction of two streams with Turkic names, Bii-Kem (Bei-Kem) and Kha-Kem (Hua-Kem). These names recall the terms for the two chief rivers of the Altai, Biya (Bi) and Katun (Khatun), which were probably also named by the Turks.

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The dense forests of this region made communication between various tribes more difficult than it would have been in the open steppe. Hence arose the necessity of making on the bark of trees, or the flat surface of the rock, signs conveying various kinds of information. These signs, called by the Russians *myety*, gave rise to the pictographic writings called *pisanitsy*. Some of them seem to have been a means of conveying tribal information and a chronicle of events, others to have been connected with the religious cult, and these latter are very much like some of the pictures on the modern shaman's drum.¹ Still others may be nothing more than tribal *langas*. Great numbers of such engraved or painted pictographs are met with in the forest region of the northern Altai and upper Yenisei, while they are never found in the open steppes, where communication can be carried on much more easily by means of messengers on horseback or by smoke signals, and where chronicles are handed down by word of mouth.

¹ N. M. Yadrintseff, *The Ancient Monuments and Inscriptions in Siberia*, pp. 456, 476.

² [i.e. the region of the Yenisei --- Analyst]